A REPORT FROM THE NATIVE GROUPS OF THE NORTHWEST TERRITORIES ON THEIR SITUATION WITH RESEARCH

A series of individual reports based on direct consultation with Native groups of the NWT

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Introduction

The Report on the Research Interests of Northwest Territories Native Groups was a project to consult directly with all of the Native groups of the NWT about research. It was designed to provide a forum for their perspective on how research has been conducted in the north, for their grievances about it, for their recommendations, and their present objectives in the area of research. Since there are at present no established mechanisms for input to the Canadian research community by Native organizations, this Report was intended as a first step of documenting their views, and perhaps documenting in the process the need for more meaningful input by them, along with more meaningful communication and sharing between researchers on the one hand, and those whom the research concerns, on the other.

This report consists of a collection of small individual reports from every organization which participated. (A list of the groups which participated is found at the front.) The content of these reports consists of what was conveyed to me by the groups in question, and does not contain my own views. The consultation was conducted over a period of about one and one-half years, and involved travel to every region of the NWT, as well as to Ottawa, where the offices of several major Inuit organizations are located. Consultation was done in a wide variety of ways, but in all cases executive and/or board members of the organizations were invited to comment. Some discussions were held as part of the agenda of an executive or other meeting, some were with individual members of the leadership, and some were with individuals on the staff who were designated by the executive. Drafts of the results of each discussion were

returned to the organization in question for approval. A description of each organization is provided with each report.

Each group was asked a number of general questions:

- if it had taken any steps in connection with research (e.g. set priorities, made any policies, guidelines, or other decisions, assigned any staff to deal with these questions, or with researchers, etc.).

- asked about their experience with researchers (e.g. are they often approached by researchers for assistance, cooperation, or whatever?; how do they deal with it?; what have their member communities reported to them about field research?; what is the general feeling of the organization about its relation to researchers?).

- Are there areas where the organization feels research is needed? Do they have objectives of any kind concerning research?

- did they have any recommendations?

Response from Native organizations to the project was very positive. There was general agreement that a project of this type was timely and much needed. Unfortunately, this did not always mean very much participation, and for a very good reason. The lack of access of Native groups to scholarship and expertise (as these things are defined by the southern research community), as well as lack of funding and other resources for research, is so great that many groups have had little incentive to develop their own policy or priorities for research. All are strained to the limit for administrative support and staff-time to deal with pressing problems, never mind an abstract general question of their perspective on research. In the majority of cases, the invitation to participate in this project was the first time the organization had formally addressed this question. No group had any statements, position papers,

etc., already prepared, that they could use for this report. Given the general feeling among them that Native groups *ought* to have their views about research known, and the justified sense of grievance which emerges in so many different ways, the silence in this report says almost as much as the words in it.

There was reluctance on the part of many organizations to identify their research priorites. This concern was related to the lack of control an organization would have if their lists of priorities simply assisted independent researchers to obtain funding and undertake work on these topics, without Native involvement.

In reading these reports, "research professionals" from government, funding agencies and universities, should bear in mind that to the Native community all researchers, whether government employees, consultants, or academics, seem much the same. At the same time, the distinction between biological or other natural sciences on the one hand, and social sciences on the other, is an artificial one from the perspective of Native culture. One further point is that field research which occurs on land, water, or ice, which may seem to scientists not to affect the people of the area, may well affect them, or interfere with their usual activities, in ways not known to the scientists.

There is now widespread recognition in Native groups that research will always continue to be needed, and can be useful. However, researchers from outside the north and the Native community, seeing themselves through Native eyes, will not see a very flattering picture. No matter whether or not researchers are sincere and well-intentioned individuals, these individual qualities are not enough to overcome the bad effects of a basically colonial situation. All of the problems connected with

research seem to come back to one fundamental thing, which is the need for far greater self-determination by Native groups. Native groups want and need control of sufficient research resources to develop Native researchers, and conduct studies on their own. A relationship of equal partnership is needed between Native groups in research, and others wanting to conduct research that concerns Native groups. This partnership is based on the recognition that non-northern, non-Native, researchers cannot adequately understand the north and Native peoples in the absence of direct involvement with them on whatever question is at hand. For example, it is the aboriginal peoples of the north who have the deepest understanding of land use and wildlife, but this understanding is not easily translated into terms that conventional biologists understand. To put this simply, the Native community is becoming more and more unwilling to "be studied" without the opportunity of active participation in studies themselves.

All of this suggests that the greatest contribution the Canadian research community can make to improve this situation, is in the area of education, and other contributions to the development and recognition of indigenous scholarship and expertise. Support for the documentation of Native knowledge and history, and the creation of Native archives, would greatly enhance the sense of equality. A clearing house for information about current research and research-in-progress, as well as communication and arbitration between Native and non-Native parties concerned with research, is badly needed.

It is not the place of this report to make detailed recommendations, but rather to contribute to the documentation of the side of the story that usually goes unwritten. It is not that these problems are unknown to

concerned researchers at present, or that various efforts have not been made in recent years to further discussion of this situation. It is rather that research professionals have had difficulty creating means of doing more than talking to each other about it.

This final report was returned to the Native groups in the NWT. It is hoped that seeing the areas of common concern and the ideas of other Native groups will be useful to them. It is also hoped that research professionals and students will find it informative, and that it may help stimulate ideas for new and productive relationships with the Native community.

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BAFFIN DIVISIONAL BOARD OF EDUCATION

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Study sponsored by the Science Institute of the NWT.

The Organization

The Baffin Divisional Board of Education is the only regional education group that has acquired board status. The board is composed of members from each community in the region, all of whom are Inuit at the present time (see Baffin Inuit Assoc. Report for list of communities in the region). A Community Education Council in each community elects a member to the board, and represents local education concerns. There is a staff of around 20 people in Iqaluit at present. Some responsibilities, such as for personnel of schools, as well as buildings and capital, are still in a developmental process.

Perspective on Research

A little historical backround:--in 1977 an Education Ordinance was passed to the effect that territorial children should be educated in their "mother tongue" plus English. Implementation is proving to be a long effort, since the school system began with no resources for education in northern Native languages, and very few Native teachers.

In the area of education of Inuit children, it is felt that research is still virtually a clean slate. Applied research is needed in all areas: are

the developmental stages of Inuit children the same as those of children in other cultures?, is there a "learning style" particular to the culture?, quite a bit of pure linguistics has been done, but what about the details of language acquisition for Inuit children? Research is needed in all areas in order to produce appropriate curriculum materials for different ages.

Standards are yet to be established for appropriate levels, e.g. how does one know if someone is at the grade ten level in Inuktitut? Also, there is a question as to whether Inuktitut should be "a subject taught", or if "subjects" should be taught in Inuktitut.

Research is needed into the actual situation with language in the region. What languages exist and are used, at what level, and by what age groups? Existing degrees of literacy are not known.

The Baffin Board is willing to cooperate with researchers, provided that they will see some useful results. Applied research in relevant areas is what is wanted. Researchers have approached the Board before now, but not with projects that meet their information needs.

Eastern Arctic Teacher Education Program (EATEP) in Iqaluit is also willing to work with researchers, and believe that the relationship can be of mutual benefit. EATEP has fielded a highly successful Inuit teacher education program. However, it was emphasized that contact should be at the proposal or design stage of a research project, with recognition that both sides have something to contribute and something to gain. As with other northern groups, EATEP is unwilling to "be studied" without their active participation.

BAFFIN REGION AGVVIK SOCIETY

Prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
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The Organization

Agvvik was started in the early 1980's by residents concerned about family abuse and violence. A transition house was founded and run by community people, attempting to offer an Inuit form of counselling and help to Inuit women. In January of 1987, the transition house can accommodate about 10 people, and training courses and adult education are being offered.

The Board is predominantly composed of Inuit women. Core funding comes from the GNWT Dept. of Social Services, with some money from Secretary of State, GNWT Women's Secretariat, and others. According to the Director, she "writes a lot of proposals".

Perspective on Research

Agvvik lacks information about family abuse and violence specific to the Eastern Arctic Region. They are prepared to work with researchers on a wide variety of questions concerning this problem, which relate to a "community service needs assessment". Agvvik would be willing to work with a researcher who has or is seeking funding for a relevant project. For example, they could set up intake files designed to collect information in a systematic way. Agvvik Society has a fairly well developed outline of information needs, which can be obtained from the director: Dr. Susan Sammons, Agvvik Society, Box 237, Iqaluit (Frobisher Bay), NWT, X0A 0H0.

BAFFIN REGION INUIT ASSOCIATION

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The Organization

The Baffin Region Inuit Association (BRIA) is one of several regional Inuit organizations, under the umbrella of the Inuit Tapirisat of Canada. BRIA is a non-profit association representing the Inuit of Baffin Region. Their primary goals are to ensure the continuance of Inuit values and traditions; to represent Inuit interests to various government levels, and to serve as an organization which can share ideas and concerns within the region. Baffin Region includes the communities of: Ippiajuq (Arctic Bay), Qiqiqtarjuaq (Broughton Island), Kingnait (Cape Dorset), Kangiqtugaapik (Clyde River), Iqaluit (Frobisher Bay), Ausuittuq (Grise Fiord), Sanirajaq (Hall Beach), Illulik (Igloolik), Kimmirut (Lake Harbour), Paniqtuuq (Pangnirtung), Mittimatalik (Pond Inlet), Qausuittuq (Resolute Bay), and Sanikiluaq.

Perspective on Research

BRIA is very interested in research at present, and would like to see more done in a number of areas. In the past researchers have been seen to be taking advantage of Inuit knowledge for their own benefit, and many Inuit have had bad experiences with researchers. Baffin Region continues to have experiences with researchers "arriving out of nowhere". It was

noted that the federal government is no exception for the business of appearing without community information or involvement. A few startlingly offensive occurrences are remembered from the last few years. Nevertheless, BRIA recognizes that certain skills are needed for the research they would like to have done, and that outsiders can provide some of these skills.

It is affirmed that the Inuit had their own form of organization and law prior to contact with Europeans and were not "primitive" people. Cultural research is wanted, especially in connection with the elders. How did the social structure work? There is a need for socio-economic research about employment and cultural transition, and all sorts of business feasibility. Many other things also should be studied and properly recorded and documented:-- snow structures, weather, animals. This is the last generation of Inuit elders that has complete knowledge. BRIA is not aware of any researchers who have tried to understand Inuit knowledge of animals. They are also not aware of any research done by local people. They want technical and scientific documentation of knowledge in all these areas.

BRIA wants to get their own people interested in research, and therefore prefer to do their own research in cooperation with others. Research priorities ought to come "from the ground up" rather than the reverse. Researchers should always get local people involved, preferrably someone who wants to be a researcher. It is also felt that the language difference makes local involvement especially important.

The Hamlet Councils of the communities are the place to write, to locate employees or other persons to be involved in research projects.

BRIA is willing to help with arrangements with the communities. Letters should be addressed to the President in the first instance.

However, BRIA wants to be able to assure the elders that research will benefit the people. They want useful information returned to them, e.g. about renewable resources, or knowledge about the social structure that could be applied after Nunavut. Care should be taken in the dissemination of information. It seems that it is often the case that some important groups are forgotten.

BRIA does not have the staff time at present to develop their own research priorities and policy, apart from this report. They have not taken any actions concerning their relation with the outside research community recently.

However, one development is of direct interest to researchers. BRIA has established a development corporation, Qiqiqtaaluk Corporation (QC), which owns an environmental and resource management consulting company, Qaujisaqtit Associates (QA), shortly to be changing its name to Baffin Arctic Consultants Ltd. QA is an independent company with its own board of directors. However, it is retained on contract by BRIA as environmental and renewable resource advisor, as well providing services of research design and project management in fields as diverse as cultural and economic research. QA is interested in providing a base for researchers engaged in work tuned to regional interests in information, for an administrative fee. It will also provide local information and advice to researchers, which it is felt can facilitate projects a great deal, for a standard hourly fee.

CHIPEWYAN UNITY

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Study sponsored by the Science Institute of the NWT.

The Organization

The Chipewyan people have been divided by the arbitrary boundaries of the western provinces and the Northwest Territories. In the past, they lived in a very large area extending from the east arm of Great Slave Lake, through the Territories and Provinces as far east as Manitoba, making their living from the resources of the land on both sides of the treeline.

A founding meeting was held for Chipewyan Unity in November of 1983. It is an attempt to build an organization for cultural and political purposes. A need is felt for recognition of the Chipewyans as a people, in order to gain more powers of self-government, and to retain their language and culture, as well as aboriginal rights.

Chipewyan Unity may be contacted through the Chief of the community of Snowdrift.

Perspective on Research

Researchers of all kinds have been seen as people who are often not very knowledgeable, or often do not understand the potential social and political implications of what they are studying concerning the people of the community. Even when the politics of an issue are very touchy, and researchers are not offered any response to letters or phone calls, they have been known to go to communities anyway. In other words,

researchers are persistent in the face of what Chipewyan people intend as a rebuff. People referred to as "thesis writers" are resented because, it was said, they come and take away valuable information, giving nothing back, and this is like "stripping the land".

It was recommended that researchers meet with Band Council, writing in advance with an explanation of the proposed research. Interviews with members of the community should have a clearly defined and explained purpose, rather than being unfocussed "fishing" for information. It was felt that much data gathering could be done by local people, providing them opportunities for both educational experience and employment. The product of the research should be returned in a form that is useable by community leaders. It was also recommended that researchers return in person to discuss their work.

Areas of Research Mentioned

- feasibility of Chipewyan unity, considering the provincial and territorial divisions, and large geographical area
- coordination of land-use information among all these jurisdictions
- legal and historical implications of the arbitrary provincial and territorial boundries, for self-government by the Chipewyan people
- legal and historical work on the question of unceded lands, and the boundries of Treaty 8

(con'd.)

- possibilities for economic development for the Chipewyan people as a whole
- Chipewyan cultural, historical, and archeaological research, in a form that helps to document the unity of the Chipewyan people
- educational materials of all kinds for Chipewyan language and culture

DENE/METIS NEGOTIATIONS SECRETARIAT

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The Organization

The Dene/Metis Negotiations Secretariat was established in 1983 to deal with comprehensive claims on behalf of the Dene Nation and the Metis Association of the Northwest Territories. The Secretariat consists of a Chief Negotiator, and support staff with a variety of functions.

Perspectives on Research

The way in which research has been conducted in the NWT has traditionally ignored the needs and priorites of the Dene/Metis and been designed to serve and promote the interests of government and industry. The term "research" here is assumed to cover both the natural and social sciences, and refers to the entire range of scientific activity in the N.W.T.

1.1 Research controlled by government and industry

Research in the north has been defined and controlled almost exclusively by government and industry, to address their own vested interests. In some cases Native people have been the supposed beneficiaries of such reserch--i.e. socio-economic research designed to enable federal departments to better manage Native interests--but the research topics were still chosen by non-natives, to address their goals,

with studies designed and implemented by them.

Research projects conceived and implemented by Native groups in the NWT have been few and far between. In many cases, research initiated by Native groups has been left unfinished due to funding shortages, changes in personnel, changes in political priorities, etc.

Funding for Native research has been provided and controlled almost exclusively by government agencies. This has meant that even research projects controlled by Native groups are subject to approval and conditions imposed by the funding agencies. Native groups have consisently been unable to obtain funding for priority research projects which do not fit funding criteria for government agencies, or are considered unimportant or politically inappropriate by government agencies.

A few recent examples serve to illustrate these points. The community of Fort Good Hope obtained minimal funding from DIAND in 1982 to conduct a harvest survey, designed to estblish a data base for compensation. Initial funding covered only the costs of data collection. The community approached the Environmental Studies Revolving Fund with an unsolicited proposal seeking funds to complete the study. The ESRF rejected the proposal as being too site-specific; but immediately thereafter issed a call for proposals for a study to evaluate Native harvest survey methodology across the north. To those working on behalf of the community, it seemed as if their idea had been adopted and turned to the purposes of government.

For two years now the Dene Nation has identified the health of Mackenzie River fish as a research priority, but they have not been

successful in persuading government to release adequate research funds to address the issue. As early as 1983 communities downriver from the Norman Wells oilfield expansion were reporting numerous problems with the health and quality of river fish. The Dept. of Fisheries and Oceans became involved and their officials agreed that an in-depth minimum three-year study was required. However, even with the support of departmental officials, the Dene Nation has not been able to persuade any agency within government to release the funds necessary to implement a full-scale, long-term study.

Funding for research has frequently been used in the NWT as a band-aid for the problems of Native people, given out only when a specific problem is brought to public attention. During public hearings into the Norman Wells Oilfield Expansion and Pipeline Project, for example, Dene/Metis communities repeatedly expressed concerns about water quality in the Mackenzie River. The prevailing attitutde of government departments charged with monitoring water quality, however, was that the river is too big and the technology too expensive to do an adequate job of monitoring water quality. Thus, the inter-departmental committee charged with designing a research and monitoring regime for the project did not address water quality questions at all until compaints about the health of fish began to become public some two years later. Native communities felt that money should have been made available from the start to do effective impact monitoring, rather than responding with limited funds only when the problem became evident.

1.2 Research ignores traditional knowledge

Scientific research in the north has almost exclusively focused on

western scientific methods and knowledge. The intimate understanding that Native cultures have of all aspects of the natural environment has largely been ignored, even when this set of knowledge could provide answers to key questions posed by western researchers. Particularly in the area of wildlife behaviour, Dene/Metis hold an expert knowledge that cannot be duplicated by wildlife biologists. Generations of survival has depended on the ability to know how animals live, what they eat, where they sleep and give birth; and to second-guess their behaviour to give the Native hunter a competitive edge.

Freeman (1984) and Delancey (1985) among others have documented dituations where Native communities have demonstrated much more detailed and accurate knowledge about behaviour patterns of specific species than could be supplied by wildlife biologists.

1.3 Native people are excluded from developing terms of reference

In recent years, as Native groups have become better organized and more politically sophisticated, they have successfully applied sufficient pressure to force government agencies to take some action in order to address their specific concerns. Boards and/or panels set up to evaluate specific development proposals are frequently the response to vocal Native concern about proposed projects. However, too often the response turns out to be window-dressing, because terms of reference are generated solely by government agencies, or if Native groups are invited to comment or participate, it is on an advisory basis only.

In July of 1986, for example, the Dene National Assembly passed a resolution insisting that the Dene Nation be fully consulted in any studies regarding proposals to test U.S. B-52's and fighter jets over Dene lands.

The Dept. of National Defense subsequently hired a consulting firm to conduct an Initial Environmental Evaluation of the proposed flights, with very restricted terms of reference. The Dene Nation was included in the consultation process, to the extent that they wre invited to information meetings. However, as the Dene Nation felt that the terms of reference given the consultants were far too narrow to be effective, the whole procedure failed to address their concerns. The consultants hired to conduct the evaluation were not familiar with the north and northern issues, and succeeded in alienating many northern groups by their lack of awareness (e.g. suggesting that they conduct opinion polls by telephone in Native communities where the majority of households do not have phones).

On the other hand, to boycott any such procedure leaves Native groups open to accusations of being inconsistent and hypocritical, and engaging in political posturing. The all too frequent result is that government agencies make decisions based on reports that the Native groups do not believe are sufficient, while government feels it has taken Native concerns into consideration.

This same frustration was expressed by some Native communities as well qs the Dene Nation, in appearances before the Beaufort Environmental Assessment Panel (BEARP) in 1983. They felt that to participate was self-defeating since the panel had no regulatory authority; but not to participate would be equally self-defeating since there was in fact no other avenue through which Native groups could express their positions on the proposed developments.

1.4 Research is expensive

Even in the infrequent instances where Native groups have received

funds to initiate their own research projects, there are still many obstacles to be overcome. Most research projects are designed in phases, and obtaining funds for one phase does not guarantee that funds will be available for subsequent phases. For exmaple, two studies conducted by the Fort Good Hope band--a Native harvest survey, and an attempt to document traditional knowledge of animal behaviour patterns--required a data base compiled by survey methodology. Funds were easily obtained to design survey format and collect data. Howver, once the data were collected, additional funds were needed to collate, organize, and interpret the data; and present the results in a finished report format. No funds could be obtained from any government agency for these stages of research, thus rendering the work done unusable.

The Mackenzie Delta Regional Council undertook a detailed survey of hunters and trappers, and crafts producers, as part of its Renewable Resource support project. Although some initial analysis and interpretation was done on the data set, shortage of funds prevented additional analysis that was desired by the project manager, and could have improved the accuracy and clarity of study results.

The Dene/Metis Negotiations Secretariat has encountered similar problems with its Land Identification Program. This program, begun in 1985, involved the training of 13 community field workers to work closely with Dene/Metis communities on the identification of community lands to be selected during the claims process. This work is seen by communities as a necessary step towards the satisfactory settlement of claims. The field workers were hired and trained over a three-month period. After another four months on the job, they were laid off because the federal

government refused to fund the program further. The result of such a situation is confusion and bitterness in the communities, and an information base that is insufficient to complete the land identification process.

1.5 Native people[e] have been exploited by researchers

There is a general awareness among most people involved in research in the north that many Native people feel that they have been exploited by researchers, notably academics, in the past. Academic researchers have a reputation for coming into a community, asking a few questions, and disappearing. The researcher benefits by enhancing his academic reputation, or getting a degree or a publication. The community does not benefit at all, and in some instances, is not happy with the information/conclusions presented in the resulting publication.

There is a prevailing attitude now in Dene/Metis communities that if researchers want to get information from a community, they had better be able to offer something in return--skills transfer, specific expertise, or payment.

2. RECOMMENDATIONS

2.1 Native people must be given the capacity to define research needs, and initiate and control research. The only feasible way for this to happen is for this right to be negotiated as part of an aboriginal rights settlement. Whatever institutions are set up as a result of the settlement, they must be given responsibility for research, and guaranteed adequate financial resources to conduct research.

2.2 Institutions involved in research--universities, government agencies, and funding agencies--should be more open to joint ventures with Native

groups, whether political organizations or communities. This would mean that all aspects of a research project are underaken jointly--definition of objectives, study design, implementation, and report preparation, with the Native participants acting as equal partners. A precedent for such a joint study is the Dene Gondie study undertaken by the Dene Nation, and UBC's School of Community and Regional Planning. (Dene Nation 1986) Such joint undertakings should be governed by written agreements or contracts, so that both parties are aware of, and committed to, their obligations.

2.3 All agencies involved in funding and/or licensing scientific research in the north should give priority to research projects which: a) are sponsored by Native groups; b) are joint ventures with Native groups; or c) address research priorities specifically set by Native groups.

In order for this recommendation to be effectively implemented, a new institutional arrangement will be required for the NWT which will combine the authorities of the present Science Institute with some sort of Native research/licencing regime. As well, a register of research priorities would have to be established and kept up to date in order for this to be effective.

2.4 Research institutions should consider involving Native organizations and individuals in research projects in such a way that badly needed skills can be transferred.

3. SPECIFIC RESEARCH PRIORITIES FOR THE DENE/METIS

3.1 Research needs related to the aboriginal rights settlement

Before detailed final positions can be developed and negotiated, work needs to be done in all of the following areas:

Institutions: Institutional arrangements at the Denendeh, regional, and

community level; inter-relationships; how institutions created under the aboriginal rights settlement will replace, amalgamate and/or work with existing institutions; evaluation of institutions created under other settlements and their effectiveness and drawbacks. Corporate structures for the Dene/Metis.

Taxation

Water Rights

Lands and resources management regime

Harvest studies

3.2 General research needs

Aboriginal languages: development, transmission, implications for institutions of aboriginal languages having official status

Documentation of traditional environmental knowledge

Education of Dene children: how knowledge is transmitted; more effective ways of structuring educational institutions in communities; programs for decentralization of secondary education

3.3 Other documents where research needs are outlined

The Dene Nation report *Short Term Evaluation of the Dene Experience with the Norman Wells Project and Recommendations for Future Projects*. This contains an entire section on research needs specifically related to the Norman Wells project and to developing a final evaluation which will assist in developing guidelines for future projects.

The *Mackenzie Environmental Monitoring Program* report, while government sponsored and produced, contains specific references to research needs related to the potential impacts of hydrocarbon development on the northern Mackenzie Region. These needs were

identified during a series of workshops which included Dene and Inuvialuit resource harvesters, and can therefore be considered as fairly valid reflections of Native research priorities.

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DENE NATION

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Study sponsored by the Science Institute of the NWT.

The Organization

Dene Nation is the national representative organization for the Dene people, who live in the western sub-arctic area of the Northwest Territories. Its main decision-making body is composed of the Chiefs of the Band Councils of all the Dene communities. An executive and staff in the main office in Yellowknife works not only on political issues, but also on matters such as health, education, the traditional harvesting economy, environmental concerns, etc.

Perspective on Reseach

Researchers of all kinds should have respect for the knowledge and expertise of northern Native peoples. They should recognize first of all that there is knowledge, and then make the effort necessary to "translate" it, not just linguistically, but in terms of understanding. It should be recognized that there is a serious language problem in the interpretation of knowledge, which should be treated with caution. It should be understood that Dene "experts" are the elders of the communities.

The issue of control is very important. If research is to have the approval and cooperation of Dene Nation, then the premises on which the research is done should be subject to their scrutiny and be acceptable to them. It was emphasized that cooperation of Dene Nation, or of Band Offices in the communities, should mean involvement from the design/proposal stage of research. The Dene claim the right to assess the interpretation of their knowledge into other cultural terms. A copy of anything done about the Dene, including theses, should be returned to Dene Nation.

A request for cooperation should also offer a benefit. There is a desire to develop northern Native researchers, so training and employment opportunities are appreciated. There should be support for research education of Native northerners from southern institutions. Community researchers should be used as much as possible, and their skills recognized with some sort of credit. Policy is needed for reimbursement of community staff and representatives for their contribution to research.

Dene Nation feels generally uninformed about research concerning the Dene. They would like a way of knowing on a regular basis about all research concerning the Dene. Many researchers do not provide full information about their activities and findings. For another example, "research newsletters" should be distributed in the north to Native groups, and not just among southern institutions. The Dene Nation Library often has trouble getting copies of theses or other material concerning the Dene, and some materials are expensive.

Dene Nation, and the Dene people, have attracted a great deal of attention from researchers of all sorts. As a result, one of the greatest problems for Dene Nation in connection with research has been the amount of time and trouble demanded from the staff by researchers and students. Although no one has "dealing with researchers" as part of their job, it appears that Dene Nation could use the time fo several staff people to do this, especially in the summer!

Researchers are too demanding and arrogant. They want quick responses, and they ask for too much help. This is the case with both staff in the Yellowknife office, and the Band Council offices in the communities. In both cases, staff and resources are generally strained to the limit, people are very busy, and cannot always respond when wanted. Advance notice with a request for a meeting should be made. Although these things are generally well known, they continue to be problems. The Dene Nation library needs more resources to deal with requests for information. These cost a lot of time and money for a very small library.

Reseach which involves going into homes and communities should be done after <u>formal agreements</u> with both individuals, and the community leadership. This is normally the Band Council, although there may be other relevant groups as well. Means of checking back with results in draft form should be agreed upon. Assuming these visits are well-intentioned, respect should be shown for the community. Dene communications should be used to keep the communities informed (newsletter, local radio, etc.) The amount of time spent for a particular type of work might be part of

the agreement. Quick visits are resented. They are seen as a "rip-off", because it is assumed that there will be lack of understanding.

Design of questionnaires should not be done without consultation with Dene Nation or the communities. "Professionals", (for example, in health or education), are hard to deal with because of lack of understanding of cultural differences. Since traditional medicine is holistic, it is felt that local people should work on health issues, to develop traditional means of teaching health values. Cultural orientation should be required of government employees performing studies.

Dene Nation needs regularized relationships with institutes, funding agencies, and universities. Since needs and priorities change over time, longer term working relationships are needed, rather than one-project relationships. In particular, coordinated flow of information from northern studies funds is needed.

In general, policy for the research process should be consistently applied. There should be clearly defined research ethics and means of enforcement.

The Dene Nation library is looking at the role of coordinating research conerning the Dene. This would involve such things as knowing what is being done, directing people to what needs to be done, assisting researchers in various ways, assuring Dene opportunities for comment or input to research.

(Con'd.)

Areas of Research Needed

Verbatim from a memorandum provided:

- database for social and economic impact assessment (also cumulative impacts)
- alternative energy development for communities
- baseline data on renewable resource harvests
- economic flow in communities, i.e. land based resources used in cottage industries, etc.
- overall identification of resource potentials
- filling biological data gaps (population, migration patterns, etc.)
- tradtional forms of natural resource management
- interaction of economic changes and social values
- evaluation of past/present training and economic development programs with identification of reasons for failure, etc.
- sustainable (i.e. non boom/bust) forms of economic development
- environmental effects of pipeline abandonment
- documentation of track record of abandoned mines
- fish quality/contamination
- oil spill cleanup technology in cold and ice-laden seas

INUIT BROADCASTING CORPORATION

Prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
(403) 432-4999
Study sponsored by the Science Institute of the NWT.

The Organization

Inuit Broadcasting Corporation (IBC) is a television producer and broadcaster of Inuktitut programming for Inuit. Headquarters are in Ottawa, but production centres are located in five communities in the eastern and central arctic. IBC is funded by Secretary of State (Northern Native Broadcast Access Program, and Native Communications Program), and monitored by a liaison committee of various federal government departments, CRTC, and the CBC.

Perspective on Research

A tremendous demand has been placed on IBC to be studied, apparantly because of its reputation as a success. This is mostly from Canadian students, but also from a fair number of American and other foreign researchers.

As with other major Native organizations, demands from researchers have been burdensome, with proportionately little return for IBC--"sometimes not even a thank you". Researchers are especially demanding of staff time, even though the jobs of staff do not include working with researchers. It is felt that they were taken advantage of in some cases, by researchers who were offered cooperation, but who then constantly intruded on people's work. In the north, where actual

production is done to strict deadlines, this is an even more serious problem. In spite of all this, a main complaint is still that information is so often not returned to IBC.

The work of many researchers could be better. They often do not travel to the north, or not enough (usually for lack of funds). Some, including students, have pre-conceived ideas which are not always flattering or helpful to the IBC or the Inuit, yet disconfirming experience does not change their ideas.

At present IBC must deal with researchers on a case-by-case basis, since there has been no opportunity to develop a statement or priorities, apart from this report. There is no staff available specifically to work with researchers, or follow up on research.

IBC has taken some action in the area of research. In view of the number of verbal requests for endorsement and cooperation, with insufficient information, and vagueness about the amount of time requested, IBC has adopted a policy that researchers must supply a written outline of their project.

A request for cooperation by a very major study just over a year ago, prompted discussion at the Board level, and the adoption of the "Ethical Principles for the Conduct of Research in the North" prepared by the Association of Canadian Universities for Northern Studies. Researchers seeking cooperation from IBC should consult these guidelines.

Business-like arrangements are very much appreciated--lack of notice is sometimes a problem when researchers appear without appointments. IBC also likes training of local people as a component of a research project. The return of drafts for input is especially appreciated. Keeping in touch by giving the progress of a study, is also helpful. Return

of information as promised is most important.

Financial contributions for time and resources used would also be appreciated. Some of IBC's documents are expensive to produce, e.g. audience surveys cost approximately $20.00 each to produce. Researchers tend to "bicker" about paying for documents.

INUIT CIRCUMPOLAR CONFERENCE

Report prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
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Study sponsored by the Science Institute of the NWT.

The Organization

The Inuit Circumpolar Conference (ICC) meets in general assembly every three years with delegations of 18 persons from each of Canada, Greenland, and Alaska. It is hoped that Siberian Inuit may also be able to join. Between assemblies, ICC work is conducted by an executive of two persons from each of the three participating countries chosen at the assembly by national caucuses, and a President elected by the assembly. The international head office is located in Kuujjuaq (formerly Fort Chimo), Quebec, where the President, Mary Simon, lives. Regional offices are located in Ottawa; Anchorage, Alaska; and Nuuk, Greenland. The ICC has non-governmental organization status with the United Nations Economic and Social Council family of structures, and represents Inuit interests internationally.

Inquiries should be addressed to: Inuit Circumpolar Conference, 176 Gloucester Street, Ottawa, K2P 0A6. Telephone 613-238-8181.

Research Priorities

These priorities reflect a Canadian perspective, and may not all be of equal interest in Alaska and Greenland.

1. ICC is in the process of developing a comprehensive framework of arctic policy principles in virtually all subject areas. The goal is to provide guidelines for the conduct of governments (with whom implementation will be discussed on an ongoing basis) and to point directions for the future. This is a response to the failure of governments in the past to devote adequate policy attention to arctic needs, or to conduct themselves in a manner consistent with the needs and wishes of the permanent arctic residents--the Inuit.

2. The ICC Environmental Commission is conducting studies as part of the development of an Inuit arctic region conservation strategy consistent within the World Conservation Strategy. The object is to find practical means for implementing conservation and sustainable development strategies across the arctic suited to the benefit of, and management by, local people.

3. Comparative public administration and self-government in northern conditions. Local self-rule was, and remains, a founding principle of the ICC. In the 1970's and 1980's Inuit in all regions have moved rapidly to take charge of their lives. However, much work remains to be done in adopting management systems suitable to control by Inuit and to Inuit social and cultural values.

4. Standards for use in ocean management and the protection of the living marine environment were a founding purpose of ICC and so remain. The recent federal government proposal to develop commercial shipping in the arctic and the continuing national fascination with offshore drilling for oil and gas indicates the timeliness of work in these subjects.

5. Development of means to combat the ill effects of the worldwide anti-fur campaign and its destruction of the Inuit way of life and family income is required.

6. The Chernobyl impact on reindeer grazing and other living species, and associated life ways of the Sami (Lapp) people in northern Europe, has reminded Inuit of their vulnerability to accidents involving nuclear energy, whether for peaceful or military use. Protection of Inuit lands from such dangers is a matter of grave concern.

7. Despite pioneering work in social anthropology among Canadian Inuit focussing on ethnic relations (e.g. Paine et al., The White Arctic, and Brody, The People's Land), further work, especially work applicable to social and political problems experienced by Inuit today, has been lacking. This productive strain of research, and the new "political anthropology", seem increasingly important.

8. Development of the infrastructure of public information, independent commentary and political opinion within the Inuit north is necessary to support the emerging self-government of the several Inuit regions.

9. Development of an Inuit northern foreign policy under the general arctic policy (see item number 1, above) has been assigned particular priority by the ICC general assembly. The importance of Inuit involvement in Canada's northern foreign policy has also been explicitly highlighted by the recent federal policy statement. Analysis and understanding of the various interests of Inuit in these large subjects requires further work.

10. The search for vehicles of Inuit economic development other than the traditional North American business corporation has been highlighted

by a recent ICC report published as the book Village Journey, by Thomas Berger. Other approches to the organization of enterprise and management for collective local benefit need study.

INUIT CULTURAL INSTITUTE

Report prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
(403) 432-4999
Study sponsored by the Science Institute of the NWT.

The Organization

Inuit Cultural Institute (ICI), in Eskimo Point, Keewatin region, was founded in 1974 on an initiative from the Inuit Tapirisat of Canada. Its basic purpose is to preserve Inuit culture. ICI has a board selected by the Inuit Elders Conference, which meets periodically. Core funding for administration is obtained from Northern Affairs, Cultural Education Centres Program, and from Department of Culture and Communications, Govt. of the Northwest Territories. ICI's programs and research must obtain funding from elsewhere. At first ICI was mainly for the Inuit themselves, but now they are also interested in educating outsiders about the Inuit way of life.

Perspective on Research

ICI has wide ranging interests in research and general scholarly development. There are four main program areas: history, language, education, and a resource centre with library, archives, and work with museums. ICI aspires to do definitive work in certain areas, such as the preparation of an Inuktitut dictionary. In the area of education, they are interested in working on curriculum development. There is a "community

elders' program" which has been a very good project for ICI.

ICI has been "used" by researchers in the past, who utilized their association with ICI purely for personal gain and contract opportunities in consulting. Nevertheless, ICI does not want to discourage researchers from approaching them, so long as they can work with someone on terms clearly understood in advance.

It is the view of ICI that much more work could be done to record Inuit culture in the near future, since the most knowledgeable people are old and passing away. However, sensitivity to Inuit culture is essential for this work, for several reasons. Researchers often have not asked the right questions, and false things have been published. Traditionally, elders passed on their knowledge only to their own children, and guarded against their knowledge being stolen. According to the President, people have known many things but did not stand up to explain their knowledge. She thinks that they should share their knowledge, and many are now more open because they realize that this knowledge could be lost.

A need is recognized for scientific skills to document knowledge about animals. A lot of knowledge is not being recorded, for lack of people to do it. It was noted that researchers in this area often fail to question active hunters, or to prepare proper questions, although this has improved in the last few years.

In the area of cultural studies, things are usually alright now. There is "much less lying" than there used to be, but researchers still ask silly questions, and "it's boring" for the Inuit being questioned. Research on traditional stories is good. The Inuit consider this useful, because these stories are good for teaching people.

It was mentioned that the distinction between social science and biology is an artificial one for the Inuit.

So far as conduct of research is concerned, it is not considered necessary to go through ICI for cooperation. ICI is "busy with its own work". Researchers should contact the appropriate representative organizations--Hamlet Councils, and especially Hunters' and Trappers' Associations, and regional Inuit organizations. However, ICI would very much like copies of all work concerning the Inuit for their resource centre, and would like to see copies given to other organizations as well.

Although people used to help with information without being paid, they are usually not willing to do so anymore. Some payment to informants is considered appropriate. Funding agencies should be informed about actual travel and subsistence costs and fund accordingly.

INUIT TAPIRISAT OF CANADA

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Study sponsored by the Science Institute of the NWT

The Organization

The Inuit Tapirisit of Canada (ITC), based in Ottawa, is the national organization representing the Inuit of Canada.

Perspective on Research

Inuit Tapirisat of Canada has been concerned for some time with the poor level of communication and mutual understanding that has existed between Inuit at the community level and the southern based research community. ITC, as the national organization representing the Inuit of Canada, has over the years frequently heard the concerns and problems that local people have with the way in which research is conducted in the north.

In ITC's view, the root of the problem is that Inuit have been virtually excluded from the research work that has been done over the years, even when it directly affected their lives and future. At the same time, Inuit have not always been that forthcoming in assisting researchers in their work because it so often seems irrelevent to their concerns and interests. Local people are generally unaware of the purpose behind the research, and the use to which the results will be put. At the same time

Inuit are acutely aware of the fact that much of the research that has been done on Inuit culture and society is often inaccurate and misleading.

Although improved consultation would remedy some of these concerns, it is ITC's position that an entirely new approach to research in the north much be developed. It is for these reasons that ITC has been attempting to promote the concept of "cooperative" research as a step towards re-addressing the present situation.

In order to address these concerns Inuit must have meaningful input into, and control over, the work that takes place within their homelands. A fundamental principle of cooperative research is that the work must be meaningful and relevant to local groups, and that the work will contribute to the development of the region or community by seeking to address local research and information needs.

As well, cooperative research implies a willingness within the mainstream scientific community to work within a framework that includes traditional knowledge, skills, and expertise, and which allows for perspectives and approaches to a problem that are not always going to be consistant with their own training and experience.

To begin to address this need for improved dialogue, researchers should make every effort to ensure that their project includes a training component. By employing and training local people on all research projects communiction with the local community would be enhanced, and tangible benefits would be left behind in the form of skills, experience, and informed community members.

Over time, the attention given to training would facilitate the development of an Inuit research community. These people will play a

crucial role in finding ways to accommodate the two systems of knowing represented by traditional knowledge and the western scientific tradition.

As well, consideration should be given to the establishment of an Inuit research institute that would be mandated to establish the basic principles of research, formulate policy, and monitor research activity within Inuit homelands. Institutional development of this kind is particularly important in the context of Nunavut.

In light of the type of concerns that have been briefly discussed here, it should be clear that ITC's research priorities are concerned more with 'process' than in addressing particular needs for information.

ITC would consider working with any researcher who was seriously interested in the development and demonstration of research models that fully involve Inuit and strive to address Inuit concerns. ITC is hopeful that researchers working in the north will be willing to embrace a new approach to their work, and in doing so work with Inuit to build an innovative, mutually beneficial, model for northern research.

INUVIALUIT REGIONAL CORPORATION

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Study sponsored by the Science Institute of the NWT.

The Organization

The Inuvialuit Regional Corporation (IRC) was created by the "Inuvialuit Final Agreement" of 1984, settling the comprehensive claims of the Inuvialuit with the Government of Canada. Its role is to receive initially the settlement lands and financial compensation, for administration and transfer to other organizations established by the terms of the Agreement.

The Inuvialuit Settlement Region includes the communities of Aklavik, Holman, Inuvik, Paulatuk, Sachs Harbour, and Tuktoyaktuk.

Perspective on Research

Researchers, especially in land-based or biological research, should familiarize themself with the relevant administrative structure created by the Inuvialuit Final Agreement. IRC has a policy concerning any form of land-based research, which requires their permission to go out on the land. This is based on the Inuvialuit ownership of land as set out in the Final Agreement. For details, write directly to the IRC in Inuvik.

The Inuvialuit Game Council was established by the Agreement.

In addition to its other powers, it is to be in effect the regional hunters' and trappers' association for the Inuvialuit region. It sets some priorities for research, and is willing to be approached about cooperating or collaborating with researchers in those areas. The Game Council has the capacity to initiate and fund research. Each Inuvialuit community is to establish a local Hunters' and Trappers' Committee (presumeably in most cases a continuation of existing Hunters' and Trappers' Associations).

A Research Advisory Council for matters concerning wildlife was also established by the Agreement. It is to serve a coordinating and information function, as well as performing certain studies of its own at the request of the Executive Committee of the Council, or other bodies who may be concerned with wildlife in the Inuvialuit settlement region.

The Agreement does not touch directly on the question of social science, or other types of research not bearing on wildlife. In any case, wildlife research is the area where there is by far the greatest interest and concern according to IRC.

The Wildlife Management Advisory Council is the joint Inuvialuit/government body, which also has the capacity to contract for research directly.

In the area of research concerning wildlife, IRC believes that a local person who is knowledgeable should be hired to work along with a scientific researcher. This would serve to enrich the context of understanding of wildlife scientists.

There is a feeling that a lot of academic research to the

present has been very peripheral so far as the Inuvialuit are concerned. This is partly because it is not tailored to their information needs, and partly because scientists get inadequate information. Although the situation has improved in recent years, it still sometimes happens that scientists arrive unannounced and meet the hostility of the people, in areas where the scientist could benefit from the knowledge of local people. Local people want to be involved in studies (e.g. local hunters and trappers).

Studies about social problems are "misapplied", for lack of community involvement in planning of studies. "Bad conclusions" are drawn. Socio-economic impact studies with regard to the oil and gas industry should be done ahead of time, to allow pre-planning, and not "after the fact".

Compared to research concerning wildlife, the situation with social science is much less clear. There is a lot of resentment against anthropologists and archaeologists. There is a perception that the latter have violated sacred places. It was said that people are just "a means to an end" for researchers. Once again, communications do seem to have improved lately, but still some researchers arrive "out of nowhere".

In language, English is widely used. When translating for the people, the Inuvialuktun language unique to the area must be used, written in roman orthography.

There should be a repository for all information about the Inuvialuit settlement region. At present there is no place to call for information about the results of studies. The Inuvialuit Research

Advisory Council could have a good working relationship with the Science Institute of the Northwest Territories (especially the Game Council).

As described above, the Inuvialuit have various organizations that will be adopting research priorites from time to time, or initiating and funding research. Wildlife research is of great importance. In education, there is a great need for the development of relevant curriculum, and an understanding of the Inuit cognitive style or distinct manner of learning.

KEEWATIN INUIT ASSOCIATION

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Study sponsored by the Science Institute of the NWT.

The Organization

The Keewatin Inuit Association (KIA) is one of several regional Inuit organizations, under the umbrella of the Inuit Tapirisat of Canada. KIA is a non-profit association representing the Inuit of Keewatin region.

Keewatin Region includes the communities of: Repulse Bay, Coral Harbour, Baker Lake, Chesterfield Inlet, Rankin Inlet, Whale Cove, and Eskimo Point.

Perspective on Research

The KIA is aware that researchers benefit from the work they do, whether it be to obtain an academic degree, or in some other way to further their own careers. Their most fundamental point on the question of research, therefore, is that the organization should see some benefit as well from research done in their region, when they are asked for cooperation, assistance, or endorsement. Potential benefits may be employment of local people, especially in technical areas. Another benefit could be the receipt of information which assists regional organizations to pursue their goals.

Topics of study which are not considered very sensitive, such as

health or housing, can be unproblematic if handled properly. In other words, KIA is not inclined to refuse cooperation to research, in spite of negative experiences in the past, since the potential value of information is recognized.

"People writing theses" were mentioned as a problem for KIA, becasue frequently they have little to contribute to the regional organizations, or community groups. When discussing this topic, it was mentioned that the Keewatin region wants a regional college, so local people can acquire more technical skills.

Communication is always lacking concerning research. Usually, the people do not understand what is being done, or why. Researchers should work through Inuit organizations, either regional groups, Hamlet Councils, or other suitable groups, to inform all concerned. Only within the last five years are researchers gradually ceasing simply to arrive and begin work, without informing or consulting any Inuit organizations. Letters and phone calls often do not meet the concerns people may have about a project. A personal visit to explain a study and answer questions, before beginning, makes a big difference. The results of a study should be returned to the same people in a useable form. Written material should be in English and Inuktitut. A personal visit once again is the best way.

While KIA feels strongly that there should be some form of local involvement and benefit in research activity, ideally they would prefer to sponsor their own studies, in their own time, especially in the area of culture and interpretation of history.

Information resulting from research, which can be applied to social problems, is welcome. Also welcome is documented information about

land-use, and Inuit identity, which may be useful for land claims negotiations and determination of eligibility for claims. However, as it was explained to the writer, this is simply to document what the Inuit know. Canada's 25,000 Inuit are all related to one antoher, they themselves know where people have lived, and who is Inuit.

The area of archaeological research is extremely sensitive. KIA is acutely aware of the fragility and value of artifacts, and also of what these things mean to the people. As in other areas, researchers have not been effective communicators, and no more reliable than others about bringing back information to the region. KIA has worked through the Tungavik Federation of Nunavut (the land claims negotiations secretariat) on the issue of archaeological research. There has been discussion of some sort of "tribunal", controlled by the Keewatin region, to deal with problems with archaeological research, or even a moratorium on further digs until after land claims are settled. KIA has undertaken some work of its own that relates to archaeology.

Cultural studies, or anthropology, may also be quite sensitive. According to the informant, there is great reluctance to talk about people who have died, or tragic events of the past. What may be fascinating history or ethnography to a researcher, may arouse hurtful and disturbing memories of suffering, and of relatives who have died. This is especially relevant in the Keewatin because of the time of starvation which occurred in the 1950's

KEEWATIN REGIONAL COUNCIL

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Study sponsored by the Science Institute of the NWT.

The Organization

The Keewatin Regional Council (KRC) is a fairly new organization, formed to represent the municipal concerns of all the people of Keewatin region. At present it is a forum for the discussion of political and socio-economic impact. However, it is anticipated that with a devolution of power after land claims, the regional council will aspire to become the local government. KRC has a Board composed of all the mayors of the hamlets in the region. The communities of Keewatin region are: Eskimo Point, Whale Cove, Rankin Inlet, Chesterfield Inlet, Baker Lake, Coral Harbour, Repulse Bay.

Perspective on Research

Since the organization is new, it does not have a record of experience with research or researchers. However, willingness was expressed to work with researchers. It was said that "we are here and we know the north".

However, some reservations were also expressed. KRC wants to protect northern interests. In the past, some researchers have said derogatory things about the Inuit, even without knowing it.

An important controversy of the early 1980's over the condition of

the caribou herd in the region is still fresh in people's minds. It was pointed out that the Inuit of the region had information about the caribou which was not used by the researchers in question, but later this information was shown to be correct.

Members of the KRC board are among those who find the activities of graduate students frustrating. It is felt that cooperation with students often leads to little or no benefit to the Inuit community.

Researchers are urged to return the results of their studies to the community, even if only to send a copy of the product to the Inuit Cultural Institute in Eskimo Point. Researchers should write with full information to the Hamlet Council of any community where field research is planned. In general, information about the north should be deposited in the north. For example, copies can also be send the the Northern Heritage Centre in Yellowknife.

Documentation of Inuit custom is felt to be important, especially where this can have legal consequences (e.g. naming practices and adoption customs).

There has been significant oil and gas exploration in Hudson's Bay. At the time of consultation there was concern about potential socio-economic impacts, and environmental impacts. The question was raised: How can local Inuit people have some benefit from this type of development?

Rankin Inlet is under consideration for a North Warning Base. There are concerns about the potential impact of this type of base.

KEEWATIN WILDLIFE FEDERATION

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Study sponsored by the Science Institute of the NWT.

The Organization

Since 1981, the Keewatin Wildlife Federation (KWF) has represented the interests of the HTA's to the Government of the Northwest Territories and the Government of Canada, with respect to wildlife matters, or anything to do with renewable resources. For example, recommended changes to game ordinances are discussed in the local HTA's, then in KWF, then in the Dept. of Renewable Resources, GNWT. It is the liaison between communities, government, and industry in renewable resource matters. KWF has an executive composed of the presidents of all the community Hunters' and Trappers' Associations (HTA's) of the region, and a regional office in Rankin Inlet.

Perspective on Research

KWF has an interest in research as it pertains to wildlife, renewable resources, or other land-based items, such as uses of country food. In the future, KWF will gradually increase the responsibility it has for research. There is a wide range of work which could be done, but is not done at present for lack of funding. For example, much more could be done with the information gathered for the harvest study, since much of it may have socio-cultural implications. However, there are insufficient resources for the work at present.

On account of past experience, many members of the executive of KWF have quite a negative view of researchers. These executive members are, of course, among the most active hunters and trappers in their communities. It is felt that researchers have sometimes reported false information as fact, and that this has negatively affected the Inuit of the region. Researchers are even suspected of lying, a situation which may be the result of very poor communication between researchers and the Inuit community. Active hunters in the Keewatin region have also had the experience of having important decisions about wildlife management made on the basis of information that they knew was incorrect, and was only subsequently re-assessed. Naturally they feel that professional biologists have a tendancy to ignore their knowledge.

It is only in the last five years that there have been attempts to inform or involve Inuit people in the region, about research that may concern them. Now KWF has some of the same problems other Native organizations have, that there is a demand placed on staff time by researchers seeking input and cooperation. Researchers have a tendancy to ask for too much help and time. However, even in the summer of 1985, when this meeting was held, local hunters and trappers were suspicious of a few researchers in their region who were asking questions about subjects that concerned them, and who had not effectively communicated information about their activities to the local HTA. In general, there is lack of consultation with the Inuit, and lack of respect for cultural differences. There are also <u>regional</u> differences among the Inuit themselves. For example, tagging of animals is much more acceptable in some regions than in others, though most Inuit have reservations about the practice.

More particular things mentioned were the fact that KWF still

usually does not receive the results of research in their region. They would like the results of research concerning them presented in both English and Inuktitut syllabics.

There should be information and consultation at the community level, and projects should include funding for a preliminary visit for this purpose, before beginning field research. The local HTA can direct researchers to those most knowledgeable. It was emphasized that these will be Inuit elders who will require interpretation. It was noted with some exasperation that researchers in any area have a tendancy to speak with young people, probably because they speak English, when the Inuit themselves do not regard young people as knowledgeable about wildlife or cultural matters. This situation increases the skepticism of the Inuit that false or misleading information about them is being reported to the outside world.

KITIKMEOT REGIONAL COUNCIL

Report prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
(403) 432-4999
Study sponsored by the Science Institute of the NWT.

The Organization

Kitikmeot Regional Council (KRC) is one of the regional councils established by the Government of the Northwest Territories to advise them on matters of regional and municipal government. A Board is made up of all the mayors of the region. Kitikmeot Region includes: Cambridge Bay,, Coppermine, Gjoa Haven, Pelly Bay, Spence Bay, Bathhurst Inlet, Bay Chimo, and Holman Island.

Perspective on Research

The KRC Executive Meeting expressed concern that the whole finished Report should be translated into Inuktitut, and copies returned to KRC. There was also concern that the finished Report should be distributed across Canada and around the world, indicating awareness of the global context of research concerning the Inuit.

It was said that Inuit will not return to their old way of life, and that educated Inuit do not live an Inuit way of life. On the other hand, uneducated Inuit are the ones who follow an Inuit way of hunting and trapping. It is these people who depend on wildlife, since they have few employment opportunities. They are having a hard time since the fur

prices went down as a result of the campaign against harvesting of fur. It started with Greenpeace, and to the Inuit of the region it appeared that the federal government cooperated with Greenpeace. Inuit of the region also feel uninformed as to what is happening with the fur industry.

At the same time, many educated Inuit are unemployed. Studies need to be done concerning how more business can be developed in the region to employ these people.

In the light of such serious concerns, a question was raised about the shortness of visits from researchers.

In Kitikmeot region there are many concerns in connection with regional government, e.g. telephone rates and service, costly air service, establishment of medical transient centre in Yellowknife, postal service, etc.

MACKENZIE DELTA REGIONAL COUNCIL

Report prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6E 2E9. (403) 432-4512.
Study sponsored by the Science Institute of the NWT.

The Organization

The Mackenzie Delta Regional Council, in Inuvik, is concerned with the communities of Aklavik, Inuvik, Fort Macpherson, and Arctic Red River, especially for Native persons who do not fall under the Inuvialuit Final Agreement. It is an independant society, and not a regional council under the Northwest Territorial Ordinance. The organization is concerned with planning in connection with resource development, both renewable and non-renewable; land claims work; and economic planning.

Perspective on Research

The Mackenzie Delta Regional Council started in 1983 with socio-economic planning. They hired people to create development plans. There was quite a lot of interviewing of hunters and trappers regarding the economics of renewable resource activity--hunting, trapping, fishing, tourism. Follow-up of this work with practical models is needed, rather than a lot more research. The main question is the economic support of the hunters and trappers themselves. Forrestry inventory, and fish population studies are still needed.

The Council is very interested in land-use planning. It is felt that

although the government has a lot of information, it has been difficult to get a comprehensive view of the situation.

The Council has been approached by a lot of students. These have proved to be useful, because the Council has had its own research priorities into which these students could be fitted. However, it was noted that not all the communities feel equally enthusiastic about this process. In their experience, research by outsiders has tended to meet the researchers' needs and not the communities needs. It was emphasized that the communities of the region are all different, and all have their own objectives. Contact with the Mackenzie Delta Regional Council is a good place to start when seeking to work in these communities. It is felt that this contact can be mutually beneficial.

Fort Macpherson has a language centre which has been gathering information for about three years, documenting the language, legends, etc. This centre can offer translation services, although business is generally conducted in English.

It was stated that the government has a tendancy not to listen to Native peoples' thoughts about the environment, and that these may be complementary to the findings of science. These two points of view need to be amalgamated. It was suggested that the Science Institute of the NWT could be an arbitrator or communicator of scientific and local/Native opinion.

It was also suggested that the Science Institute could provide focus for research needed in the north. Coordination of information is needed for the north, so information should be considered a major function.

NUNAVUT CONSTITUTIONAL FORUM

Report prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
(403) 432-4999
Study sponsored by the Science Institute of the NWT.

The Organization

The Nunavut Constitutional Forum (NCF) was established in 1982 following a plebiscite in the Northwest Territories confirming the desire of the eastern half of that territory's population to govern themselves within geographical boundaries and new institutions favouring their distinct Inuit culture and regional interests. Composed of members of the NWT Legislative Assembly elected from Nunavut and of elected leaders of the major Inuit claims and political organizations, the NCF has conducted consultation, research, education and advocacy programs with the help of its staff and advisers to secure public consensus on boundaries for the new Nunavut territory and on the jurisdiction, institutions, and implementation of a new territorial administration.

The address of NCF is Suite 300, 63 Sparks Street, Ottawa, K1P 5A6. (telephone 613-594-0158)

Research Priorities

All research priorities relate directly to the implementation of a responsive provincial-type public administration suited to the Inuit culture, demographic characteristics and evolving constitutional consensus in the central and eastern arctic portions of the Northwest

Territories.

1. Suitable education and training methods and curricula to prepare numbers of persons lacking formal qualifications for new opportunities in public sector employment. As well, there do not exist sufficient courses on the contents of Canadian Inuit and northern territorial "civics", and the place of these within modern Canada. Major elements of Nunavut public administration will involve claims settlements, national constitutional reform and recent northern political, social and administrative history.

2. Structures and methods of a provincial-type public service decentralised to small scattered communities providing maximum job opportunities for locally available persons and responsive to the values, aspirations and direction of the people of Nunavut. The experience to be avoided is that of systems which further Inuit social and cultural alienation.

3. Practical implementation of official language policy for Inuktitut in Nunavut administration.

4. Development of a practical program to develop ocean and ocean-related work ranging from harvesting, to management and research suitable to greater local job participation in this sector and the greater input of northern people in national and Nunavut ocean policy activities and goals.

5. Development of more systematic knowledge of Inuit customary law and exploration of means whereby this could be incorporated into the administration of justice in Nunavut.

6. Development of practical systems for the use of computer and telecommunictions technology in joining scattered arctic communities and

government agencies in an efficient public administration.

7. Employment of traditional Inuit wildlife management and ecological observation in the public management of Nunavut's living environment.

N.W.T. ADVISORY COUNCIL ON THE STATUS OF WOMEN

Report prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
(403) 432-4999
Study sponsored by the Science Institute of the NWT.

The Organization

The NWT Advisory Council on the Status of Women consists of nine women appointed by the Executive Committee of the NWT Legislative Assembly. The Council was established in 1982, and has a majority of Native members.

Perspective on Research

A number of areas of research were identified as of importance to Native women. These were: effect on Native women of the anti-harvesting issue; the abortion issues (statistics, public opinion, various kinds of literature research); an attitude survey of women's roles. It is felt that these issues seriously affect the autonomy of Native women. Research would be wecomed that gives clearer understanding of the problems and solutions.

The women of the north have many things in common, in spite of their racial differences. Child care and family responsibilities affect opportunities for education and work. Native women seem to be more affected by the dichotomy of career and family than non-Native women, and the toll on the individual is great. Support systems are needed to lower the high drop-out rate after secondary school.

Research relevant to the north should be facilitated, urging northern post-secondary students to participate.

TUNGIVIK FEDERATION OF NUNAVUT

Report prepared for A Report on the Research Interests of Northwest Territories Native Groups. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, Univesity of Alberta, Edmonton, T6E 2E9.
(403) 432-4999
Study sponsored by the Science Institute of the NWT.

The Organization

Tungivik Federation of Nunavut (TFN) is the organization that represents the Inuit of the eastern and central arctic in land claims negotiations.

Perspective on Research

TFN concurs with the reports from the regional Inuit groups. Certain complaints come up over and over again in different forms, such as the failure of researchers to provide adequate information about themselves, why they are doing the work, what will be done with the information. Failure of communication of the findings of research also still remains a widespread problem.

A type of research which is needed is research concerning policy, decision-making, and management which provides clear analysis of the roles of various government agencies in relation to the north. There is a need for better understanding of the significance of various procedures or decisions from the Inuit point of view. For example, the decision of DIAND to award an energy exploration agreement for Lancaster Sound was made without understanding of the symbolic significance of this decision to the

Inuit, quite apart from environmental concerns. In particular, the Institute for Research on Public Policy, which is publicly funded, has largely ignored the north. What policy research they have done has all been from the perspective of industrial development, to the neglect of renewable resources and other areas of concern to the Inuit of the north.

TFN would like to call attention to the desireability of research done by academics in cooperation with Native organizations. It is felt that Native groups should be involved at every stage of research, from the design stage forward. TFN has been very disappointed at the lack of research support from Canadian universities for research of interest to them. They find senior academics very resistent to involvement with Native groups.

Vehicles to disseminate northern research results (e.g. journals, newsletters, etc.) are disappointing, because of their linear and disciplinary approach. Journals such as Arctic, for example, should have a more interdisciplinary approach.

It is also felt that Native organizations should have input into designing research institutions, and setting research priorities for the north. Inuit groups would like input into designing academic course about the north, as they have done successfully with Arctic College.

With regard to the Environmental Studies Revolving Fund (ESRF), TFN has attempted two things through the land claims negotiation process. The first was get ESRF moved into the Dept. of the Environment, and out of the Department of Indian Affairs and Northern Development, but this was to no avail. The second was to get Inuit representation on the ESRF management board. Since the mandate of ESRF is both environmental and

social, it was felt that their should be Native representation on the board that established research priorities, but this also was to no avail. It was felt that government and industry were operating together, to the exclusion of Native interests, and that as a result ESRF was confining itself to narrow technical research.

TFN applauds the efforts of the Association of Canadian Universities for Northern Studies (ACUNS), in its attempt to become more relevant by, for example, holding its annual meeting in the north.

It was noted that TFN has not received any communication from the new Science Institute of the Northwest Territories at all. A question was raised as to what clientele the Institute sees itself as serving.

The process of developing recommendations for a National Polar Research Institute is strongly questioned. It is felt that the former Minister of IAND drew three people together from the Ottawa environment, who consulted mainly with the southern research establishment on an incremental and ad hoc basis. Northern involvement on this committee was felt to be token, and consultation with northerners lacking.

TUUVIK/BRADIC (Baffin Region Alcohol & Drug Information Council)

Prepared for A Report From the Native Groups of the Northwest Territories on Their Situation With Research. Dr. Lynda Lange, c/o Boreal Institute for Northern Studies, University of Alberta, Edmonton, T6G 2E9.
(403) 432-4999
Study sponsored by the Science Institute of the NWT.

The Organization

Tuuvik/BRADIC is a sub-division of the Baffin Regional Council (BRC). There is a board made up of the chairs of each alcohol education committee in each Baffin community. It has core funds at present from NADAP for alcohol and drug programs, plus other funding from several different sources.

It is working toward general counselling services, using Inuit methods, and not just alcohol and drug problems. Tuuvik/BRADIC feels it could be the seed of a social planning and research council.

Perspective on Research

Tuuvik/BRADIC has not so far been approached by researchers, but it is ready to cooperate with researchers, pending the time when they can initiate their own research. Write to the Project Director of T/B, who will bring the matter to the Baffin Regional Council, the Board of the Hospital, and/or other relevant bodies. T/B can provide "host type services" to researchers.

There are many area of research which could be useful. Medical research concerning the effects of alcohol and many drugs on Inuit is wanted. Social science research is wanted concerning the genesis of social or psychological problems, and the extent of problems. Wide ranging reseach seeking a holistic understanding is needed, to counteract the focus to date on narrow indicators such as alcohol abuse. There is no useful work concerning what Inuit families are like in the present, rather than what they were like traditionally. This knowledge is needed in order

to offer family counselling tailored to the needs of Inuit. A need is felt for counselling which is not just individual work.

Summary of Findings

The following is a brief descriptive summary of the findings of the project.

The Research Process:

What most pervades this collection of reports is the sense of grievance Native groups feel about the research situation. Native northerners feel exploited by research professionals as a group, and excluded from the research process. This feeling is especially strong in connection with student researchers, who are probably the majority of field researchers in the north. The two comprehensive claims bodies see government and industry as largely "in cahoots" with each other when it comes to the funding of research. Lack of respect for traditional ways of understanding goes well beyond ethnography. This concern appears in connection with practical socio-economic and political issues.

In the case of government or pseudo-government research, lack of input of Native knowledge or other communication between researchers and the Native community creates distrust of the findings. This is especially strong among the Inuit of certain regions concerning wildlife research. Also, much more substantial and innovative effort is needed to communicate the findings of research to the Native community. Coordination of information about current work, and work-in-progress is badly needed. Native groups feel cut off from information.

All Native groups feel that researchers should contact relevant representative organizations. However, due to limited resources, they must deal with researchers on a case-by-case, ad hoc, basis. There is no staff time designated for dealing with researchers. Researchers, and

especially students, seeking cooperation, feedback, or endorsement from Native groups, continue to be a problem for the major Native groups. Recommendations include initiation of cooperation at the design or proposal stage. Groups are willing to cooperate with applied research related to their information needs. They want more business-like arrangements and are tired of being "used" to aid research that is irrelevant or peripheral to Native concerns, especially in connection with student research. They want a benefit to their own community such as employment, payment, etc., but especially skill development through opportunity for training and experience. What is called joint ventures, cooperative, or partnership research is strongly recommended.

Areas or Types of Work:

Many groups were reluctant to state areas in detail, in case it would facilitate independent researchers performing the work without Native involvement. Naturally they want studies that assist with the purposes of their organizations. Some groups want effective input with institutes and funding agencies who can set research priorities, since Native concerns are remote from them at present. There is a call for support of Native libraries and archives, and fair sharing of control of archeological artifacts.

Nevertheless, there are broad areas of work that are frequently mentioned as important. Curriculum and other resource materials for grade school education is one of the most frequently mentioned. There is also education research in cognitive development and learning style particular to Native cultures. Culture specific understanding is also wanted of social problems such as family violence and alcoholism on one

hand, and on the other hand, models for local management and self-government. There are environmental concerns of all sorts, and in some regions a need for good base-line data about renewable resources. Work is needed to counteract the destructive effects of the anti-fur harvesting lobby, sustainable (non boom/bust) forms of economic development, and circumpolar arctic policy in all areas.

It was often noted that now is the last generation of Native elders with complete traditional knowledge, which ought to be documented before it is too late. Social and cultural research of all kinds that is adequate from the Native perspective is very much wanted.

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